IT IS ARISTOCRATIC AND FEMINIST

But It Explains Why the Czar Says "The Empress and I."

ITS TEMPLES AND PALACES

Special Correspondence of The Evening Star.

PARIS, December 7, 1901. "Russia is ruled by a great secret society-not that of the nihilists, and of a very different character. It is artistocratic, peacefully progressive and feminist. Yet wee to the governor, diplomat, minister or czar who persists in ignoring its recommendations! Lobanof-Rostowsky died suddenly in a railway car. Mouravieff lost consciousness after a cup of coffee and never recovered. Lamsdorf is certainly not

sure of his fate, though he hopes-" It was in Paris, apropos of the czar's visit, that the words were uttered. In an exclusive salon of the Monceau quarter, after dinner, a dozen guests listened spellbound to a strange and splendid Russian lady. The tale she told was extraordinary; yet such was the sweet gravity of the recital, the matter of fact exactness of its wealth of details, and the air of power and authority that dignified its telling, that not one of the twelve world-worn Parisians ex-perienced a moment's incredulity. Except for the names, no interdiction was placed on its repetition. Indeed, it seemed to be understood that, the time approaching ripeness, a first hint of these things might well

be given to the world.

"There are two Free Masonries," she said, "and both have their origin in the orient. One is exclusively masculine and reigns in the Latin and Anglo-Saxon countries. It is democratic democratic even reigns in the Laun and Angio-Saxon com-tries. It is democratic, demagogic even, and tends to the destruction of all hierar-chised society. The second Free Masonry differs from it in that it is eventually aristocratic, only pacifically progressive and is, above all, feminist.

"It is hierarchal and, in everything, pro-ceeds by selection. It governs a great part of the orient and the whole of the Slav people. By its means the Chinese-Russian-French alliance will be made. By its aid the 'white czar' will come to rule over India, and Constantinople will become the fourth capital of the Romanoffs. It made the Franco-Russian alliance because Russia had need of money to prepare her destinies in the orient and because its occult leaders judge it prudent to build up. in Russia, a bulwark against the aggressions of the west. In a word, the Boxer movement in China is due to it, as an awakener of the east, although the Boxer leaders are but its ignorant instruments.

The Czar Ignorant.

"You must not imagine, on the other hand," she continued, "that Russia's desires and those of the society are alwaysor ever-identical. The czar and his ministers know less of the society's desires than of its commands. Thus, Russia is to go so far in China, and no farther; if, for at her considerable risk. I have said that this 'White Free Masonary 'is feminist. It is to its feminist influence that the Francethe peace conference of the czar, in spite party and the German emperor. Russia's high intrigue about it, so much so that policeman. Thus again, although the society desires the total disarmament of Europe, it recognizes that Russia alone can bring it about; therefore Russia having obeyed in making a beginning, it is counted to her for righteousness. Although aristocratic, the society is in no way an nemy of the people. On the contrary, its first principle is that all reform, to be fruitful, must be worked out in calm and peace; that all revolutions, even the most holy, are paid for too dearly by the com-

"How is it that no one has heard of this before?" asked some one. "Such a powerful organization is heard of only when it desires to be," was the reply, "and, besides, its very structure hides it. Although one great Free Masonry, it divides itself into many secret societies. For an example you have only to take the Dukhobers or Dukhoberskys, glers of the spirit," some 4,000 of whom

were recently allowed to be emigrated to lish diciples of Tolstoi. You may be sure that the rank and file of these good people -hwhether they emigrate or remain in Russla—do not dream that occult influences di-rect them. Such societies, like the Boxers in China, are mere instruments of the 'White Free Masonry,' whose inner struc-

ture includes four degrees of initiation.

"The number of those who attain the highest degree is limited. They wield the occult power, and, according to circumstances, may be found beside the throne or living in a garret. Their power remains the same. They form the class of "Free Beings," to attain which the initiated must give up everything, even his personality and name. This explains why high personages-grand dukes, archdukes and princes even-sometimes disappear without any anxiety being manifested by their imperial or royal families. It explains, too, how individuals coming from no one knows where, from vegetating in obscure employments, suddenly spring into prominence, to occupy the most delicate and per-ilous posts. Such was the rise of Lams-dorf. Such was the rise of Mouravieff. When these men remain the docile instruments of the power that makes them, all goes well. When they fail to follow the goes well. When they fail to follow the line of conduct traced out for them an implacable justice first warns them, then remonstrates and at last removes them. Thus in Russia you may say that the majority of high functionaries are destined to

"It is the same for the czars. When they desire really to play the autocrat, to show themselves too independent, respectful warnings are presented to them in the form of influenzas and typhoids. If they amend their conduct things arrange them-selves. If they do not they are sent to join their fathers. You understand now why never a Romanoff has yet died a natural

"We thought the nihilists did that," another guest ventured.

The strange woman smiled enigmatically. In that smile one might read almost anything. A nihilist might read, for example, that his own dread society may be no more than an "instrument," and he himself no less a cat's-paw than a Boxer or a Duk-

And now she approached the most astonishing part of her revelation. Several times the question had been asked where and how does such a formidable freemasonry

have its origin. Asia's Intellectual Home.

"Its primitive seat," she began, hesitatingly-"I shall have to ask you to be very unprejudiced-you are Europeans-pardonand it is natural that you should look on Europe as the only possible starting point for such a world movement. It will, therefore, shock you less, perhaps, if I begin by asking, Will the orient absorb Russia or will Russia absorb the orient? Is it necessary to recall to you the fact that the Rus-slans were the last Aryans to descend from the great central Asiatic plateau? Russia at least thinks that she has chosen, and were the intellectual giants of Lhassa no more than the doddering Buddhistic priests that Europe imagines them to be the czar's advisers know that the prosperity of

Siberia and Russia's march on India lie in their hands" "Lhassa?" exclaimed the others in a single breath. "Lhassa," replied she, "is the intellectual center of Asia. Is it not significant that

its wisdom, now and again, through that misguided visionary Blavatsky, through the European seekers who call themselves

A copy of Rudyard Kipling's "Kim" was lying on the center table. Later on one of the party translated from it to them the passage in which Teshoo Lama tells of the immense and sumptuous ritual of avalanche-guarded cathedrals, of processions and devil dances, of the changing of monks and nuns into swine, of holy cities 15,000 feet in the air, of intrigues between monastery and monastery, of voices among the hills and of the myterious mirage that dances on dry snow. He spoke even of Lhassa and of the Dalai Lama, whom he had seen and adored. It set them won-"And do you mean to say that the Dalai

Lama is the grand pontiff of this 'White Freemasonry'?' they asked.
"Exactly," replied the Russian. "Long ago Lhassa foresaw the inevitable attack of the west on the east, of which the present humiliation of China is a foretaste. I think that Lhassa cares little for China and Chinese ideals, but western aggressiveness, with its cock-sure science, is its abomination, and to protect Asia on the west its almost superhuman politicians have long been working in Russia. On her side, Russia is more Asiatic than European. The 'Free Beings' of the White Freemasonry are Russians, and they see in such an understanding a splendid and dominating destiny for Russia in the east. Here," she interrupted herself, as if struck by a sudden thought, "here is a tangible fact for you. With the exception of Eng-land, western Europe attached no importance to it at the time. I refer to the consecutive embassies which the Grand Lama

sent only recently to St. Petersburg and which were officially received by the czar.

British Questions. "The British ambassador was the only one to interest himself in these strange diplomats-because, perhaps, his nation is the one that would have the most to fear from them. he British ambassador formally begged the Russian ministry of foreign affairs to furnish him with a few explanations on the subject. Lamsdorf, a cold-blooded joker, replied that they were 'visits of pure courtesy.' England did not dare to insist, but she thinks the more, because she knows that the Grand Lama, through a vast and intricate system of secret societies, really governs a great part of the orient, and that in the case of a serious conflict his hostility would be equivalent to disaster."
"Did not one of the envoys come to

Paris?" asked somebody. "Yes; one of them came, with his suite. They went freely about the capital, no one noticing that they were not French-men. Do not forget that they are Aryanswhite people, like ourselves."

"And Europeans are forbidden to enter Lhassa? "Since the year 1760 three Europeans only have succeeded in penetrating to the metropolis of the Buddhist-Lamaite world. In 1811 the Englishman Manning visited Lhassa in the costume of a Hindoo physician, and in 1844 the French missionaries the gold of the surface of the days. Huc and Gabet remained there five days as Buddhist monks. It is significant that the three were thoroughly orientalized Europeans, Manning a fanatic of the higher Buddhistic culture, living and dying in the land of his adoption, while the Jesuit missionaries, like all their kind, had thrown in their lot with their charges for once and all. From this date, 1844, until the present year Europe's information of Lhassa has had to come through non-European travelers, Hindu 'pundits' trained by the British government for the most part. Thus twice, in 1866 and 1875, one such, Nain-Sing, visited the forbidden city and deter-

mined its astronomical position An Oasis of Culture.

"The astronomical position of Lhassa was known by its savants several hundred years before, but let that pass. There was her own purposes, she persists, it will be no harm in the Europeans wanting to know it. The pundits brought back little other information apart from their agreement Russian alliance owes its squarely pacific character. This feminist influence dictated forbidden city is an oasis of culture and with the three European pioneers that the intellectual activity unique in the east. To them succeeded the Kalmouks of Russia, themselves Buddhists, and consequently better able to receive impressions. A few present attack on China is not an incon-sistency, there being less of war than better able to receive impressions. A few years ago the Kalmouk Buddhist-Lamaite mouk and Russian makes a of oriental languages of the university. And now, scarcely three months ago, another Kalmouk, also a Russian subject, has returned from a trip to Lhassa, bringing with him excellent photographs of the forbidden city.

> coinciding of these things with others I could mention," she insisted. "The two embassies to St. Petersburg, the publication of the photograph and, according to M. Seilliere's informant, a brilliant young professor of the University of Heidelberg, the movement toward Lamaite Buddhism and its central doctrine of the transmigration of souls in the German universities is so great and ardent that it might be called a metaphysical panic. Ah, yes, the time is growshe murmured.

"The photograph showing a general view of Lhassa has just been published, with great eclat, by the official bulletin of the Societie de Geographie of Paris," she went on. "It represents the sacred mountain, Bodola or Po-tala, which forms the west-Bodola or Po-tala, which forms the West-ern part of the vast and splendid agglom-eration of temples, palaces, schools and guest houses surrounding the residence of the Dalai Lama. The view is taken from the south, from the exact spot—note this— shoes by the Jasuit Fathers. Hue and Gachosen by the Jesuit Fathers, Huc and Gabet, in 1660. A comparison of the modern photograph with the old drawing will show that civic improvements may not be so much the exclusive possession of the west you had imagined. Confess," she said, handing around the two pictures, "confess that the forbidden city has an up-to-date

Its Nine-Story Temple. It is the nine-story temple, seen in the middle of the photograph that (according to the pundit A. K.) there stands the colossal statue of "Djamba," or Jam-d Byans, one of the incarnations of the boddisatva Manjucri, seventy-five feet high. Standing on a pedestal on the ground floor, this statue extends through three stories of the temple; its head, in gilded bronze, ornamented with precious stones, is just beneath the roof of the fourth story. According to the pundit, the processions of pil-grims and monks around the galleries that lead from its feet to its head are of a splendor and impressiveness beyond description The Kalmouk, who took the photograph, says that he did not visit the interior this or any other of the buildings of the mountain, because his visit to Lhassa was during the summer season, during which the Grand Lama and his court remove to Norbou-Linka, a charming country place, buried in the verdure of a forest and park situated to the west of Bodala. There through fresh early morning hours, groups of hundreds sit the of hundreds sit in sylvan amphitheaters, attentive to discourses that have little in common with Chatauqua as explained to us by Th. Bentzon. Through long drowsy aft-ernoons do the monks stalk beneath the giant trees in meditation. Late at night, and by electric light, they say, the Dalai Lama sits with his ministers around great maps. Between this summer palace and the Forbidden City are situated the con-vents or temples of Baldan-Madjoud (500 monks), Bod-jdoud (500 monks), Mouri or Mourou, with the great printing bureau (800 monks) and the monasteries of Tsemo-lin

(400 monks), of Chidda (250 monks), and Dan-jdai-lin (300 monks), also the habita-tion of the khoutoukhta Demou (the living incarnation of a saint). It is also outside the limits of Lhassa that the mountain palace-fortress of Djak-Pour-rhi (mountain of iron), the dwelling place of the living in-carnation of the Doddhisatva Vadjrapani and the convent wherein medicine is taught.

Directors of Destiny. "And these are the men who direct the destinies of Russia?" asked one of the foremost of the guests, a well-known political writer. The conference-for such it had turned out to be-was drawing to its close. "The mass of the initated in Russia are

Russians," was the prompt reply. "I think that the immense majority of the highest category of 'Free Beings' are Russians also, although the rank is filled, by selection from all European races, a supposedly lost Austrian archduke, for example, filling one of its highest employments. The adminis-tration of the societies and a thousand daily details of policy must necessarily be in their hands, while such has been its development, from another point that even should all contact with Lhassa be cut off, the 'White Free Masonry,' with its definite aims and aspirations, would still "Lhassa," replied she, "is the intellectual center of Asia. Is it not significant that none but Europeans and Anglo-Saxons are forbidden to approach the mysterious city? Any Asiatic, yes, and any Russian, enters freely. Have you not heard the echoes of

primitive seat of the society, and from Lhassa come the great commands, brief words of wisdom pandered in the calm of mountain solitudes by sages as free from 'The Wheel of Things' as may be."

"What the czar and his advisers desire is easy to imagine," said the political writer. "It is the domination of the orient with its accompanying glory, power and "It is the domination of the orient, profit. What the society desires you have hinted at. What do the sages of Lhassa

Want Calm and Repose.

"They want to preserve the calm and the repose of the east," she answered. "They have weighed western civilization in the balance and found it waning. And is it not a curious thing," she concluded, "that in presenting itself to this western civilization that boasts, as one of its great works, of having emancipated women, the eastern philosophy that guides the policy of the so-ciety should find its feminism make the most obvious and striking of its effects of comparison? Have you remarked that in all the Russian official ceremonies, in all the important political acts accomplished by the czar, the czarina occupies her place beside the czar? Have you remarked that the Czar of Russia is really the only European sovereign who invariably employs this significant formula: 'The empress and I?' "It is perfectly well known that the dow-ager empress played and continues to play an active role in the politics of the empire," concluded the mysterious Russian.
"Again, even in the Nihilistic movement, have you not remarked the great number of women, young girls even, revealed here and there in lightning flashes of public information, as active and equal co-workers with the men? In its colony of Russian students the Paris Latin Quarter views with surprise the great, almost preponder-ating, number of young girls. They study medicine, chemistry and mechanics as well as music, literature and philosophy; and they are not anarchists. The Latin and Anglo-Saxon Free Masonry is exclusively masculine. The 'White Free Masonry,' on the contrary, puts woman—not on a pedes-tal—but side by side with man, as the mother, spouse and counselor."

STERLING HEILIG.

DRESS AT OLD HARVARD.

Laws Regulated Clothing Worn by Students.

From the Boston Herald. Several waistcoats which were worn by Harvard undergraduates in the middle and latter half of the eighteenth century, and which have recently been added to the unique collection of American costumes at the Museum of Fine Arts in Boston, have the special interest of recalling the strict rules regarding dress which prevailed at Harvard during the seventeenth and eighteenth centuries, and lingered on well into the nineteenth. A modest uniformity of dress apparently was as much required of the college student of a century ago, at Harvard and elsewhere, as becoming deportment and regular attendance, but that the rule was at least partly founded on a natural and reasonable argument, and was not wholly dependent on the traditions of the English schools and colleges or on the manners of a less demo-cratic age, is perhaps shown by the natural revival, during the last ten years, of the Oxford cap and gown for formal academic

As late as 1828 the dress of the Harvard student, as one may read in the of the college, consisted of a black mixed coat, single breasted, "with a rolling cape square at the end, and with pocket flaps; the waist reaching to the natural waist, with lapels of the same length." It is explained that "black mixed," called also Oxford mixed, is black with not more than one-twentieth nor less than one twentyfifth part of white. The senior was allowed to support his dignity with three "crow's feet" of black silk cord on the lower part of his coat sleeve. Two crow's feet were permitted to the junior, one to the sophomore, and none at all to the freshman. The waistcoat-in interesting contrast to the waistcoats of the present year of grace—was of black mixed, or of black, or, when of cotton or linen fabric, of white; single breasted, with a standing collar. The pantaloons were of black mixed. Of buttons, priest Baza-Bakchi Meunkeundjuev ac- which were to be flat and covered with the there are plenty of Europeans who already perceive the truth that Russia is more Lhassa. The recital of his voyage in Kal-

was permitted. His neckcloth was plain black or white, his hat of the common form and black, his cap "of an approved form" and black also. Shoes and boots were black. The senior, however, was allowed a black dress coat, and, if occa-sion arose, to wear emblems of mourning.

A "nightgown," or dressing gown-the reader will remember the stage direction. "Enter Lady Macbeth in her nightgown" -was permitted, "except on the Sabbath, on exhibition, or on other occasions when undress would be improper."

Notable Colored Men. From Leslie's Weekly.

So much is said about the industrial training of negroes that little is said and known about the leaders of the race who are arising in the departments of higher education and culture. Booker T. Washington is well known as the president of an industrial institute. But there are others who, in their several departments, are as advanced as he. Charles W. Chestnutt is an author, a novelist. Paul Lawrence Dunbar is a poet, a dialect poet. Dr. W. E. B. Du Bois is a sociologist. Henry O. Tanner, of whom we wish to give particulars, is an artist, residing in Paris, where no colorof race prejudice is drawn, and his paintings are attracting attention in Eu-His "Raising of Lazarus" hangs in the Luxemburg Palace, and he is considered a sure winner of a post-mortem place in the Louvre, in which no painting of a living artist is ever hung. Mr. Tanner is a pronounced man religiously. He is the son the bishop's council of the African Methodist Episcopal Church. Hence his subjects are largely biblical, and are suggested both Old Testament and the New. His characteristic subjects have been "Daniel in the Lion's Den," "The Jews' Wailing Place," "The Flight into Egypt" and "The Annunciation." As a rule he produces one painting a year. During two years of travel in the Holy Land he conceived his "Flight into Egypt" and his "Jews' Wail-He is only thirty-two years of age. His first important painting was "Narragansett Bay." His "Bag-Pipe Lesson" hangs in the home of a wealthy Philadelphian. We believe that the negro talent for music will ultimate produce vocalists and instrumentalists of high rank. The American Missionary Association is on the right track in aiming to train the leaders of the colored people in all professions.

Muscle and Books.

From the Chicago Tribune. Physical culture as it is taught in the public high schools of today comes delightfully near to meeting with all of the requirements planned for it a score of years ago by progressive educators, who were, at that time, looked upon as idealists. Until 1890, though much had been accomplished in the way of contriving novel modes of teaching and study, it was plainly to be seen that the increased demands of the school curriculum, however beneficial mentality, trended to endanger the child physically. The burden was becoming greater than the strength to bear it. In latter days it has grown to be a well recognized fact that every child mind is coordinated with a body to be properly developed. That the physique should be carefully looked after is now as freely conceded as that the verb should be made to agree with its subject in person and number. Appliances have been put into the high schools all over the city for the furtherance of physical training, that leave little to be wanted in this direction. The apparatus is perfect in the most minute detail. The gymnasiums are large, well lighted and well ventilated.

Migration of Insects.

From the Chicago Journal. Not long ago a ship from one of the tropical countries was followed by a flock of butterflies, which persistently circled around the rigging of the vessel until the shore had faded in the distance. Then the insects lighted on the masts and decks. A few disappeared in the night and were destroyed in the water or reached the shore in safety. Some of the others crawled away in the cabins and hold of the ship.

The Evolution in an Industry That Interests All.

WESTERN STOCKMEN LAS

Breeding and Hay Instead of Indians and the Trail.

PREPARE BEEF FOR MARKET

Special Correspondence of The Evening Star. CHICAGO, Ill., December 10, 1901. Shortly after the Episcopal gathering in San Francisco a great New York bishop

journeyed eastward across the plains in company with the owner of "cattle upon a thousand hills." "Those are mine," remarked the cattleman to the bishop, pointing to a great herd

In making this appeal the western cattle-men underrate the intelligence of the people as represented in Congress, for it is easy enough to ascertain that more beef comes of cattle ranging in a Colorado valley. The bishop looked with interest at the cattle. to the Chicago markets from the densely settled area of Illinois than from all the "Ah," he said thoughtfully. "I don't see range country of the west. It is the man who can pasture, feed and care for his live stock who furnishes the beef to the markets of the United States. It is a recognized proposition, impossible of controversy, that how you get them ready for market." The cattleman smiled. It was a long story to tell the bishop, and the cattleman, being

of few words, bided his time. The next day the limited train was speeding through the beautiful farming region of eastern Nebraska. The bishop was keenly alive to all he saw. Great cornfields spread away for miles over the rolling country and openings were dotted with herds of fat cattle which looked prime for

the butcher. "These Nebraska cattle look much better than your cattle in Colorado." said the bishop, fingering his eyeglass and turning his kindly and unworldly glance toward his companion in an inquiring way.

"Those cattle there are mine, too," said the cattleman briefly. "They were back there six months ago," and he jerked his thumb towards the west to indicate Colorado. "We grow 'em out there and finish them in transit. They are on the way to Chicago by easy stages, eating the corn and hay of the farmers as they go. They will be in Chicago in thirty days ready for the butcher. It takes six months or more to go from the range to the market now. It used to take six days."

And thus the bishop absorbed in a practical way, but without grasping its full significance, the change which has come over the range cattle industry since the days when President Roosevelt was a deputy sheriff on the banks of the Medora river in

The Requirements Today.

In the early times it took money, daring and physical endurance to be a successful range man. Today it takes more money, a liberal supply of brains, keen business instincts and experience to make success in the same line. The question of physical endurance and daring spirit is not so important, but as a rule the men who succeed even today are of the big frame, indomitable spirit, venturesome disposition and prompt action as of old; for the breadth of the prairies and close contact with nature in her wildest flights of fancy seems either to make that kind of men or else she eliminates the others from her list of favorites. There were men present in the great cat-

tle-growers' convention held in this city during the past week, who, twenty years ago, rode the ranges warning the few farmers in the country not to give any feed to stray range cattle driven by stress and storm to the shelter of fences and ranch buildings. Today these same men are rid-ing the ranges buying all the hay they can find or making contracts with the farmers to feed a certain number, of cattle during the winter.

The Rules Twenty Years Ago. Few and simple were the rules governing

as many as twenty years ago. Given a herd of cattle it was a comparatively easy task to find a range for such a herd. Finding a range simply meant going to some place not already crowded and turning the cattle loose to rustle for themselves

given point during the summer some time and were allowed to scatter throughout the country, and the natural topography and supply of water influenced their subsequent movements. During the winter two or three men were employed by the owner of these thousands of cattle to ride the range This range riding generally meant an effort to keep the stock within a certain district. The district being so large, however, that it was a comparatively easy

In the spring there was a little more tivity at the home ranch, for when the ground was soft and the grass had not yet started to grow, the cattle, hungry for the first signs of green, got into mud holes or snow banks, and being so weak from the effects of a long hard winter, many them were mired down and unable to rise to their feet. Then the range riders were expected to dismount from their horses and twist the tails of the mired stock until sufficient ambition was aroused to induce a scramble for dry ground. Many an old range cow, not appreciating the effort being made in her behalf, has turned with terrible ferocity upon her rescuer and ex hausted her remnant of strength in the ef-

fort to horn her friend.

In the Depths of Winter. The few settlers in the west at that time had small patches of ground under fence and a stack or two of hay surrounded by a high corral. In the desperately severe and blinding snow storms of the plains the range cattle were driven against these fences and corrals or frequently sought shelter behind them. They would often stand in these places until they starved to death, and the farmer, pitying their condition and disregarding the fact that they did not belong to him, would, when feeding his own cattle, throw a little bunch of hay over the corral fence to these miser-able, dying animals from the range. It was a mistaken kindness in the eyes

of the cattle owners, for having once obtained a bite of feed at the hands of a humane rancher, the range animal would stay there the rest of the winter or until it starved to death, in the expectation of receiving further bounty.

The most desirable quality in a range

animal was considered the ability to rustle for food where it was extremely difficult to get, and the farmers and the cattlemen made indignant protest when the farmers discouraged stray cattle from hustling for themselves. It was not uncommon to see notices posted in various places warning the ranchers under extreme penalty to re-frain from feeding range cattle, and these notices would be signed by either the round-up association itself, or by some cattleman whose power was recognized throughout his country.

More Profitable Methods.

There are still certain sections of the west where these conditions prevail, but they are now extremely limited in area. New methods have been adopted which, while they may sound more humane and thus receive indorsement from those who saw only the cruel side of the range cattle business, are also more satisfactory and profitable to the owner of the cattle than those which prevailed in the earlier days of the business. It is not humanity alone, or perhaps in any degree which has brought about the change in the handling of range cattle. The old methods are now impossi ble of application in many places, owing to the fencing up of the water supply and the over-grazing of the range. It is also recognized that the old methods are vastly extravagant and unbusinesslike, and unprofitable, as compared with those which are now generally in force.

Today the owner of a big herd of cattle either owns, leases or otherwise controls a large body of land. He may range a large number of cattle on the public domain, but from his own land he cuts as much hay as possible and pastures the weaker cattle, cows and calves during the most critical season of the year, which is the last half of the winter and the early spring.

The amount of hay he buys is only limited by the amount he can get at reasonable price, for he finds more money in

From the Philadelphia Press. able price, for he finds more money in raising a thousand head of well-developed cattle of good blood and always in fair condition, thus showing a very small percentage of loss, than he did in owning ten thousand head of inferior stock, with small percentage of calves and a loss Mamma-"For goodness sake, Elsie, why are you shouting in that disgraceful fashion? Why can't you be quiet, like Willie?"
Elste—"He has to be quiet, the way
we're playing. He's papa coming home late
and I'm you."

account at the end of the year, which often reached from 50 to 60 per cent of his entire ORIGIN OF THE RIFLE

It has been said that more money is made by an eastern farmer, say in Wisconsin, out of three or four hundred head of sheep, carefully herded and liberally Dark Ages. fed, than is made by a western sheep owner with a herd of two thousand, who

Small Herd, Sure Profits.

trusts to Providence to bring him favorable

seasons and a small percentage of loss. This is undoubtedly true, and is even more

The western rancher who has a liberal

supply of land and an irrigated field from which he can harvest an ample supply of hay can take one hundred head of cattle

and make a generous income from his comparatively small herd with a sureness and a profit which is impossible to the man who owns a thousand head of cattle,

place to water.

The cattle men of the west, representing

the cattle men of the west, representing the range industry, now recognize the de-sirability of controlling exclusive use of United States free grass, and are appealing to Congress to enact a law allowing them

to lease the public lands. They have raised an alarm as to the beef supply of the fu-

ture, making the assertion that if the range industry perished meat would come

if the western ranges of today were sus-ceptible of cultivation and were occupied

by home builders and small farmers they would be capable of furnishing ten times

or more the live stock which is now shipped

The Farm Cattle Industry.

the encroachment of more intensive methods, and it is a guarantee that the Ameri-

doubled within the next fifty years.

J. D. WHELPLEY.

SAMOAN DRESSMAKERS.

How Garments Are Made by the Na-

tives in the South Seas.

In the South Seas dresses are made with

a hatchet, a club and a pot of paint. Every

housewife is her own robe and habit maker.

the paper mulberry, or Broussonetia papy-

rifera, which is grown in plantations under

the sole charge of women, and is also found

wild in all parts of the islands. In archi-

pelagoes so highly advanced as Samoa and Tonga, where women have none of the

coarser work to do, the entire care of the

The trees are planted closely to insure a

spindling growth, without lateral branches

climate there is no difficulty about getting

things to grow, but experience has shown

that better results follow the planting of

about three years from planting the tree

makers. In that time it will attain

will be in the best condition for the cloth-

height of twelve feet or more, and the

trunk will have a uniform diameter of

rather less than two inches. About four

feet of the trunk are waste, and not avail-

able for the particular purpose for which

the base are too tough to work well, and

the tree is grown. The first two feet from

the two feet at the top are too soft. If the

tree is properly grown and left to mature there will be available for the clothmaker

a stick of eight feet in the clear, and as

straight as a measuring red, without knots

or branches and of uniform girth through-

Egyptian Lotus in Colorado

An Egyptian lotus flower, the first in

Colorado, has been grown by R. V. Pickett

of Lakewood. The flower ceased blooming

with the autumn, after having had six

blooms during the summer. Mr. Pickett is

a member of the state horticultural board,

and has wide experience as a florist and a

otus. The lotus grows in water about two

feet deep, putting up a large round leaf

from a stem directly in the center. The

Morocco in Decay.

decaying empire is brought into pro

than if it were a province of Mars.

From the Chicago Record-Herald.

from school vistid'y-"

back ter school ter-day."

seems sad."

The Schoolboy's Lament.

Realistic.

gardener. He has only one plant of the

twigs from the sturdier wild trees.

men of each village.

out.

the west.

From the London Chronicle.

From the Denver Times.

From the New York Tribune.

prairie for the support of one cow.

from them.

high to the American consumer.

so in the cattle business.

CURIOUS WEAPONS OF OLDEN TIMES

Bows and Arrows in Use Among Primitive Peoples.

drifting from one range to another, trust-ing to the winds to clear the prairies of snow and to openings in fences to find a FOR OFFENSE AND DEFENSE

Vritten for The Evening Star by Prof. Otis T. Mason

The dogs of war are rifles, and they go by different names in different countries. In the Argentine Republic and Belgium the name is Mauser, but in Spain and Turkey they are Mousers, a title previously conferred on cats. Austria, Chile, Germany, Holland and Roumania call the dogs of war Mannlicher; but in Denmark and, indeed, in the United States, ten years ago, they were Krag-Jorgensens. They are Lee-Medfords in England; Lebels and Berthiers in France, Mann-Carcanos in Italy, Daudeteaus in Mexico, Kropatscheks in Portugal, Mouzins in Russia, Remingtons in Sweden, Schmidts in Switzerland and Springfields in the United States. The last named, however, are a greatly improved breed over those of fifty years ago.

If you will peep into a dog's mouth, or, The settlement and cultivation of the better, that of a wolf, you will see four western states is to the interest of the eastpointed teeth, called canines. They look, for all the world, like cartridges. There ern consumer, and not for monopoly by range men, who allow twenty-five acres of are similar teeth in your own mouth, but would be sorry weapons in a contest with the carnivorous beasts, all of which have excellent piercing and lacerating weapons in their jaws. It would seem that The importance of the range cattle business is declining rapidly, but the importhe Creator in depriving humanity of such tance of the ranch and farm cattle industry weapons and at the same time giving them larger and finer brains, as much as said, is increasing in tremendous ratio, for each "I want you to be cunning and thoughtful. Go to work and make teeth or fangs census reveals additional millions of Amercans who demand a quota of meat in their sharper than any of these. Put wings on your teeth, so they may fly and bite, and springs in their limbs so they may bite deeper and surer." The rifle cartridges are rations. No people in the world are so well fed, and no people in the world eat so much meat per capita.

The American workingman is poor indeed

these winged fangs, and for this reason such weapons are called the dogs of war. who does not have meat upon his table every day in the year, and yet the average The family tree of the rifle would read workingman in Europe considers himself fortunate if he has meat once a week. It somewhat in the following order: Breech-loading rifle, son of percussion musket, son of flint-lock musket, son of matchlock mus-ket or Hackenbuse. Musket is old French has been possible to supply the increasing demand of this nation and its foreign trade because of the spread of farms into that area of the United States which was forfor Hawk, son of Terquebus, son of Cal-verin, son of Arbalest, son of Crossbow, son merly devoted to vast herds of range cattle.

The decline of the range industry per se of Longbow, son of Bow, son of Nimrod. It will be interesting to trace this genealogy is a beneficent feature of our domestic ex-pansion, for it has declined by reason of downward with greater care, remembering that as you have the canine teeth and all the complex apparatus of bone and muscle in the dog, you have also the missile and can people will not get meat hungry even though the population of the country is the mechanism for making it effective in the rifle and its ancestor.

Primitive Weapons.

The whole group are weapons for piercing, cutting or mangling at a distancethey are missile. The most primitive bow now in use is a long spindle of wood, with lish bowmen had kept their bows in their little attempt at differentiation of parts or cases and were able utterly to rout the ornaments. The Hawaiians, Samoans and other brown Polynesians had no bows; the same is true of the Inca Peruvians. But all other uncivilized peoples had the weapon in some form.

When she feels the need of a new gown The Indian tribes about the Straits of she goes and chops down a tree. When Magellan may be taken as the starting point in the long series of inventions. Their her husband needs a new suit she chops down another tree. That is easy, for men bow is a stick, consisting of inflexible grip for the hand; elastic wings to speed the and women are clad exactly alike, a plain missile, string to transfer the energy to the arrow, and the arrow itself, with rigid fold of cloth caught about the waist and hanging loosely to the knee or shin. The shaft, piercing head of bottle glass, feathers to act as a rudder, and nock or notch races inhabiting the islands of the tropical Pacific are almost alone in having no idea of the loom and the various arts of the spinner and webster. This lack is unarm. In sooth it is often written "arm." doubtedly due to the natural provision of He had all sorts of murderous weapons bea material which renders a woven cloth spears javelins, fists, clubs and sings, swords and poleaxes. These, one and all, used up the elasticity of his muscle, operating gradually and in any direction, like javelins, fists, clubs and slings, knives only fabric used in that part of the world is a crude, tough paper made of bast. The tree from which the material is derived is a free running machine, or most suddenly and in one direction, as any pent-up force will act when instantly released. The Fuegan bow is of the latter kind, an elastic slowly accumulated in drawing and sudden ly set free in releasing. I may be pardoned mulberry plantations rests with the wofor dwelling a moment at this point, for human intellect was on the rack thousands of years devising first this and then some other mechanism to hold the force of elas-The plant will grow from seed; in such a icity and then to release it suddenly.

From the first it was known that the rear end of an arrow, called the shaftment, ought to have the greatest resistance from the air. The inventions proposed to secure this will be considered later.

The Simple Bow.

Starting out from the Fuegian bows it is nteresting to note how various savage tribes have constructed theirs, governed by the materials at hand and the game to be killed. No better method could be found for making this study than to walk with the savages all the way from Magellan strait to Point Barrow. The South Ameri-can, middle American, eastern North American and Rocky mountain tribes all use the plain or self-bow. Here it is of black palm wood, there of hard tropical wood, in another place it is black walnut, Osage orange, hickory, ash, oak or even willow, owing to the varying humors of Dame Nature; but over nearly the whole Malay and European areas, only the simple

form was used.

In passing, it will be well to notice a plercing projectile in the Amazon region and among Malay peoples that may have whispered in the ears of the men who invented the arquebus—I mean the blow-tube arrow. There is a barrel to give ogy. Now, put on your apron and pluck direction to the missile, which is sent on that chicken."-Tit Bits.

its mission by the expansion of a gas-the human breath—in the tube, and by another gas, produced by the explosion of the gun-powder, in the firearm. No historic proof survives, however, that any collusion exist-Family Tree Goes Back Into the ed. The perfection of the self-bow was reached in England, as everybody knows who has read Roger Ascham's "Toxophilus" or Conan Doyle's "White Company," or who has heard of Robin Hood, said to have been able to shoot a flight arrow the

The Built-Up Bow.

distance of a mile

On the Pacific coast of America, in the interior basin, among the Eskimo, and throughout Asia, the self-bow gives place to the compound or the built-up bow. In a few areas the ingenuity of man has had to contend against terrible odds, which, how-ever, have quickened his intellect to pro-duce on Hudson bay a sorry bow in three pleces, a grip and wings of bone lashed together; or on the treeless regions of the

Missouri a horn bow.

But the tribes of California and Utah knew how to make a broad bow of yew or other wood, to shred sinew from the shoul-ders, legs and tails of animals until it was as fine as gossamer, to mix it up with glue and to plaster it on the back of the bow to look very much like smooth bark. Herein was realized the climax of bow

making, to secure a rigid support on the belly and the maximum of elasticity on the back. But the most ingenious inven tion of savage man is the sinew-backed bow of the Alaskan Eskimo. He has no timber, only drift wood, but it will do for the columnar strain. After shaping this with broad wings and round grip, he makes a hundred yards or so of the best sinew twine or sennit, about the size of wrapping twine. This is laid on the back of the bow from nock to nock and caught by half hitches over various parts of the wings, forming one or two cables along the grip. These cables are often so related that they may be wound up to increase the tension. As soon as the string is drawn, the tendency of the drift wood to snap is overcome by the many little sinew fingers graspfng the wood and taking the strain. To put the question to the Eskimo in reg-ular form it would read: Given some drift wood about as elastic as a pipe stem and sinew cord, having no rigidity, to construct one of the best bows in the world. Result, the sinew-backed bow. I am not going to say that the Eskimo had no teaching from Asia, where in Japan, China and in the southwestern lands the compound bow of wood, rawhide, horn, etc., attained its

The arrow has kept pace with the bow in calling forth the utmost ingenuity of man, both in its construction and use. Its simplest form is without separate parts. It is a javelin, a spear, or a harpoon discharged from a bow. Its working end is a repetition of these. To give it directness and dis-tance in its flight, shafts with two specific gravities and feathers have been invented, the effect of which is somewhat like the resistance used by the Peruvians in steering their balsas.

Completing the Genealogy. Who first thought to set a bow on the end of a stick and thus form a crossbow

I have been unable to find out. The Chinese have a powerful one for killing tigers which is made up of plates, like a carriage spring. The Latin name is arcus balistarius, whence arbalest. The first mention in England is about the time of the Norman conquest and the weapon was popular during 500 years. Among the most skillful of arbalesters were the Genoese, 15,000 of whom were in battle of Cressy (1346). Froissart tells us that the rain one morning had wet the cross bow cords and rendered the weapons useless. But the Eng-Genoese. Pope Innocent II forbade the use of this weapon on Christians as "deadly and hateful to God." The arblest consists of stock, bow, groove for the bolt, cord, nut or catch to arrest the cord, and trigger for release. According to the manner of stringing, inventors busied themselves in the centuries to improve the implement. The order of their production may have been thus; Crossbow, set with both hands; "arbalete a pied-de-biche," set with a lever; "arbalete a tour," set by means of a windlass or moulinet, and "arbalete a cric," set with an arrangement of cogs. The killing power for the bowstring. It is a device of what Emerson names "that cunning little creature called man," to take the place of his arm. In sooth it is often written that the second discharge a dozen. The inventor would shot in a minute, while an archer would discharge a dozen. The inventors of gunpowder substituted the elasticity of a gas for that of wood or horn or steel, and a from the arrow. The trigger and nut re mained, and in a mysterious way the spark released the invisible spring.

The Chinese may have made firecrackers before the Christian era, the Byzantine emperors may have thrown Greek fire thirteen hundred years ago, Bacon and Schwartz may have concocted real gunpowder a hundred years later, but Edward III was the first to risk his life on his "crakeys (Greeks) of war," in his conflict with the Scotch in 1327. Cannon were not born until twenty years later. Small arms of any serious account began with the culverin, requiring two persons to manipulate it. These were in vogue when Columbus discovered Ameri-The arquebus was the improvement on

the culverin. The outfit of its owner con sisted of powder flask, touch box, bullet bag, musket rest and burning match. It is ther an easy road through file and pyrites, wheel and flint (sixteenth century), flint lock (1625-1842), percussion caps, modern cartridges and magazine, breech-loading rifles. The genealogy of the rifle is complete from the primitive bow to the latest arm. There were great jealousies between the three branches of this family three hundred years ago. William de Bellay (1589) said of the crossbows: "I would recommend them before the harquebusse, as well for their readiness in shooting, which is much more quicker, as also for sureness of their shot, which never in vayne." As to the long bow, wh As to the long bow, while Sir John Smith (1590) avers that the change from the long bow to firearms was "owing to the youth, inexperience and vanity of some men," assigning eight reasons for abolishing the musketeer, M. Philips de Comines, one hundred years earlier, wrote, "Mon advis est que le souverrain che monde pour les battailles sont des archiers.

"Just wait a minute," said the mother "I have arranged for you a thorough course in roastology, boilology, stitchology, darn-

IN TYPE.



Miss de Vere-"I understand that Mr. Jones is in want of a typewriter."